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WOMAN'S WORK

Vol. XXIII. AUGUST, 1908. No. 8.

SHE was born in June, month of roses, and named Rose Hoffman; in June at fourteen years she confessed her faith in Christ; June, 1902, was appointed missionary to China; in June married to Rev. E. C. Lobenstine; June 5, 1908, the Reaper came to the little house-boat on the Yangtse; June 13, they laid her body in the European burial ground at Chinkiang. An orphan as she was and without near kinsmen, a company of those who loved Mrs. Lobenstine for herself came together in a beautiful memorial service at University Place Church, New York. In a pastoral address inimitable, Dr. Alexander touched upon the struggles of her life, her training as a nurse, her victories through Christ. "Girlhood was hard for Rose," he said: "after she went to China, she had no particular hardships, she found rest in the home of her husband and a mother's joy in the embraces of her child." Much prayer is offered for her bereaved husband and little Rose. Next month we shall print an important letter, one of Mrs. Lobenstine's last, about her missionary work.

FRIENDS of Mrs. Jas. S. Gale will thank us for passing on a few words written by her husband: "The resultant impression made by her last days is one impossible to express. Words do not touch it at all. Out of the world, yet in it; up in Heaven, and still here suffering; beautifully victorious, and yet helplessly dying. We look back upon it as the most tender, most solemn, most real moment of life, never to be forgotten." Mrs. Gale's mother, Mrs. Gibson, is living in Seabrook, Md.

JULY fourth, Secretary Arthur J. Brown sailed for England to serve on a committee of preliminary arrangements for the Third Ecumenical Missionary Conference to be held in Edinburgh, Scotland, June, 1910. Presbyterians are proud of those high qualities in Dr. Brown which elected him chairman of the executive committee for the United States and Canada. Other members of the same committee who serve on this occasion, joining with men on the other side, are Dr. James L. Barton, Silas McBee, John R. Mott, and Canon Tucker of Canada. As Mrs. Brown accompanies him, we hope our Secretary may get a breath of restful vacation on this trip.

WHILE Rev. Eugene P. Dunlap was itinerating on the Malay Peninsula, early in the year, he met with an accident which, since his arrival in America, keeps his leg in a cast and compels him to wear a knee brace. "It will not hinder our return to Siam at appointed time," he writes. In Bangkok, Siamese offered him a house, and here a New York woman has placed a country house at the disposal of himself and Mrs. Dunlap. "We are greatly indebted," he says; "Litchfield is doing us good."

WE are sorry to report that Mr. McMurtrie fell over twenty feet, from scaffolding on the theological building which he was putting up at Pyeng Yang.

FROM Soochow, Dr. Cattell writes that Dr. Esther Anderson, "in spite of about six hours a day with her teacher, finds time to help me in many ways. I could scarcely have carried the work of the past few months had it not been for her."

JUNE 23, the day that Parliament building was bombarded by the Shah's Cossack regiment, although many were killed on both sides and there was wild looting in the streets of Teheran, all was quiet at the mission premises which adjoin the Russian General's residence, and also over at the Hospital. As the latter is only half a mile from the Parliament building, Mr. Esselstyn thought best to look over the place both forenoon and afternoon and spent the night at the Hospital. Going to and fro he saw "many interesting incidents, ridiculous, horrible and pathetic." Of six or eight members of Parliament who were captured alive, one alas! was that "King of Orators" whose eye cataract Dr. Wishard cured a few months ago.

ENTER cap and gown! For the first time in a city as old as King David, Enter and welcome to Korea! Two men, the first, were graduated from the College at Pyeng Yang in May and, first of the Korean race, they joined ranks with the educated in Western learning and wore the universal college badge of the civilized world. Their costume was made by one of their countrymen after an American pattern. Nowhere on the face of the earth should a mortar-board feel more easy and at home, or occasion less surprise, than in Korea where the unique headgear of men, through immemorial generations, has designated their station in life and spoken such "a various language" as excited the comment of every traveler.

MARVELOUS classes of Korean women studying the Bible go right on, assembling in ever larger numbers. About three thousand attended classes in country and city of Pyeng Yang field, during five months last autumn and winter. At Taiku in the south, one class of three hundred and fifty was gathered in March.

WERE it not that a corps of Korean women have been some years in training until, now, they are able to render efficient help, the missionary leaders would be swamped with their big temporary classes. At Pyeng Yang City, a special course of lessons was given to thirty Korean women, who had volunteered to teach country classes, and they have since done excellent work.

WE are introduced, this month, to a new geographical name from Africa—Metet. And around Metet live the Bene, that branch of the Bulu whom A. C. Good set forth to find, on his last journey more than fourteen years ago.

A NEW church seating nearly nine hundred was dedicated, early in the year, at MacLean Station, Kamerun. Lolodorf Church, at this Station, has doubled in a little over a year and at April Communion, when thirteen adults were received, the house could not hold the people. Delegations came from congregations near and far: about fifty from Lam; twenty boys and young men from Efusok; over thirty men, women and children, "a striking company in dress and personnel" from Mabumba; Bulu, a day's journey. Every last shed was put into requisition to house the people and, as evidence of their progress, Rev. F. O. Emerson mentions that he received "not one request for food" and no impropriety was committed by the throngs who looked on, though not participating in the Sacrament. The offering, that Sunday, was in the new German money 77.50 marks ($19.37).

THE American Bible Society has received from Mrs. Russell Sage the generous offer of $500,000, on condition that the Society also raise $500,000 by the last day of 1908. No doubt many Presbyterian women will delight to join hands with Mrs. Sage in this great enterprise, and we would all rejoice to see the whole million dollars secured for endowment of Bible work, the world around

CHENCHOW girls' school numbers fourteen, said to be the largest in Hunan Mission; four girls walked sixty miles, from Kea Ho; of course they are from Christian families and have large feet.

AT January Communion in Nakawn Sritamarat, Rev. Chas. E. Eckels received three women to the church, all hospital patients. The following week, he was thirty miles up the coast holding a dozen services in five days; next at home two weeks, then off a month dividing the time between groups of Christians at three points; again two weeks at home, and then away sixty miles on the Gulf of Siam for ten days; rounding up at home for April Communion, when four adults united with the church, all either attendants or patients of the hospital. This is a fair sample of the way Mr. Eckels spends his years, unless he is without a station associate.

FINANCIALLY, 1907 was the best year on record in the Girls' Normal School, Mexico City. One economy introduced was in the item of laundry, by which a monthly expense of $74.29 in 1905, $64.70 in 1906, was reduced to only $18.52. The method used was both simple and interesting. For years, the girls did their ironing but washing was hired out; now, it was brought into the house with tubs and washboards. After using these six months, stone washing places were constructed, Mexican fashion, and then the girls were happy. The school physician attributes their fine health, in part, to this exercise in the open air.

Forward in Kamerun

RESULTS OF A THREE MONTHS' JOURNEY IN THE BUSH, JANUARY-APRIL, 1908.

[Africa Mission has always included the extension of its line of interior stations within its scheme of duty and, during the past three years, it has appointed more than one exploring committee to find a suitable site for the next outpost. The latest efforts for this object were made by Rev. and Mrs. W. C. Johnston of Efulen who, in the course of twelve weeks, traveled 439 miles by wheel, sleeping in thirty-three different towns to the north of the Mission. They now sanction a location which has been seen and favorably reported by seven of the brethren.—EDITOR.]

We left Metet Monday and reached Élat Friday morning. We went over the country south of Nlong River pretty thoroughly and came to the conclusion that we could not improve on the site near Metet (*Mē-tĕt*).

About thirty-five miles north of Élat there is a rather marked line between peoples. There you reach the Beti, who speak a language so like that any one having the Bulu can readily understand it. These people extend north 60 to 70 miles to the Yaundé country, and on a line east and west for over 100 miles. The country is settled about as thickly as the average Bulu country. On the east of Metet up the Nlong River, people understand Bulu for more than 100 miles, and farther inland are the Makai, who speak a language very like the Makuk about Lolodorf. The Makai are still cannibals and are only changing their customs as they come in touch with the German Government. It was reported while we were up there that they had killed and eaten three people on the river. Many of them were carrying loads and working at different trading posts. A station at the site near Metet would readily draw boys from that up-river country, and I do not think we would have much difficulty in teaching the Makai. In fact, many of those I met talked Bulu readily.

The site near Metet is about 100 miles E.N.E. of Lolodorf and 73.5 miles N.E. of Élat. Now this is nearer the old stations than I first favored, but unless we were to go almost 100 miles farther east we would not be opening up new country; and to go that far, we would not be able to work this stretch of country that we would leave behind. A Station near Metet would have a field as large as Élat and larger than Efulen or Lolodorf.

We visited traders at various points on the Nlong River for some sixty miles east from Metet. From them, and from men and boys in their employ, we were able to gather a good deal of information about the interior. It was with a feeling of sadness that I heard them tell of their stations, here and there, back to where they connect with the Congo River trade. When I came to the Bulu country over

TYPICAL CARRIER IN KAMERUN
resting by the wayside. "What is his load, Miss Mackenzie?" "I am afraid it is rum."
Photographed by Miss Jean Mackenzie.

twelve years ago, our missionaries were the pioneers. The first white people the natives knew were missionaries. For nearly five years we held the front ranks; then the Government began to move forward, and trading companies followed as fast as they were allowed. For seven years, while we have been struggling to man our old work, Government and factories have been moving forward. A white man was no curiosity to the Beti people, although a white woman was new to them. Yet their experiences with the white man had not been such as to inspire confidence in him. They never seemed to think of him as a friend, or even a person that could be trusted.

To say that these people want the gospel would be the truth, but it would leave a wrong impression. Probably not a day passed that we were not asked by some

one to tell the gospel story. As we traveled along the road people were continually begging us to stop and "tell about God." This was ofttimes an idle curiosity, sometimes only a pretext in order to hear a white man talk their language; yet it was not always so. At times we were asked when there seemed no reason for it but the fact that they wanted to hear. At Akonolinga, on the Nlong River, some fifty miles east of Metet, the boys who were working for a white trader came to me in the evening and asked me to "tell them about God." There were some thirty or forty of them. I told them, if they would go and call my boys who were asleep in a town about half a mile from there and find them a place to sleep at the factory, the boys would tell them about God. I was somewhat surprised that they did as I had said. On the other hand, after people have heard a few times and find what is involved in serving God, they begin to lose interest. At Metet, which is one of the largest villages I have seen, having nearly one hundred houses in one village, the last Sunday we were there only about sixty were out at morning service. I do not believe the people want the gospel any more than people of Europe wanted it when Paul heard the Macedonian call. But they do want the Mission; wherever we went they were anxious to have us come and build. I do not believe it will be easy to get hold of these people now, at least it seemed to me they were harder than the Bulu were at the beginning. But they will grow harder as time passes and they see more of Government officers and white traders.

There is talk of a railroad coming through from Duala, terminating at the Nlong River about ten or twelve miles from Metet. There are now two steam launches on the river and they can be used about seven months in the year and, I am told, for about two hundred miles up and down river. Of course, the railroad is an uncertain quantity, but the river is there and a certainty.

Now just a few words about what we have done. We spent about two months traveling over that part of the country. We had fifteen boys that we used as evangelists. When we stopped for several days in a place, we sent the boys out in companies of three or four, to hold meetings and bring in reports upon side paths and the number of houses and people seen. In this way we were able to determine pretty well the population of the country, as well as to preach the gospel. We found several centers of population like Metet, but none so numerous, and nowhere did we find such a center for roads. Paths go out from Metet in a half-dozen different directions. Before we left, we cut round the site near Metet taking in about two hundred acres, and called the two headmen who owned the ground (because their fathers lived there and cleared the place) and took an option on the enclosed acres, for 200 marks. We paid the two headmen each twenty marks cash, on the contract. I am aware that the site cannot be settled upon until at least two others of the Site Committee have seen it, but it seemed wise to risk forty marks on it. The people who have been living on the site had trouble with Government and many of them moved away; those still there are in an unsettled state; in fact, they said they would move and told me where they would build. These two hundred acres

SECTION EXPLORED NORTHEAST OF LOLODORF, SOUTH KAMERUN.

Nlong River of the Report (*pron.* Un-long) and Nyong River of the English map are the same.

have four good springs, three of which would be within five minutes' walk from where the mission houses would probably be located. About two-thirds of the land has been cleared and is grown up again with small bush. The other one-third is native forest and will furnish good lumber. The elevation is good for that part of the country. From the top of the hill, you can see out over the country on the other side of the Nlong River, which is ten miles away. There are over two hundred bearing palm-nut trees on the place, which alone are worth the money asked for the place; in fact, the trees are about all the people consider in selling the land.

If a physician be sent in Dr. Lippert's place, a new Station might be gotten under way this year. Personally I have never been in favor of opening new work until the old was better manned, but I do not believe we are likely to be better manned next year than we are this, nor to be in better shape to open new work in several years, unless there is special effort made by the Church to man this field.

I believe the time is ripe for us to go forward. If a few of our leading ministers at home could have been with me the last months and have heard the people crying after them, as they rode along, to stop and preach, and here and there actually begging Christian men to be told "a few words about God," they would carry a message to the Church at home which would appeal to and arouse them to the needs of our field. I hope we can advance and I would like to place a Station in that country before Roman Catholics begin there. They have a Station and a large work about fifty miles north of Metet among the Yewondé people. Thus far they have not been drawing school-boys from the Nlong River region. What we ought to do, if we try to keep pace with the opening up of the country in South Kamerun, would be to put a Station near Metet, and another one hundred miles up the Nlong River. We should confine ourselves to one new Station for the present, yet the needs of the people call for two stations.

W. C. Johnston.

Mrs. Johnston says: I have not counted the meetings held by Dr. Johnston or myself—those held by our boys were seven hundred and ninety-seven; with twelve thousand five hundred and forty-three people.

They cannot but stir our hearts; they are heathen in the worst sense of the word. Our boys saw a woman who had her hands burnt off because her husband was taken prisoner (a wife is the cause of all ills that come to the husband). As for their impressions of a white man's wife, you may have an idea from a remark that has been made about me several times: "This man has a wife the same color as himself."

I am using a donkey and a bicycle for traveling; we never make more than sixteen miles a day. Excepting after dark, there is not an hour that I am alone. We live in a tent, so that I cannot even go into the house and shut the door.

What Dona Eliza Does in the Woods of Brazil

Venerandas is an out-station of Castro, Parana, where we once had a considerable congregation. Some have moved away, spreading the light in other hamlets, and we have three new congregations as a result. One of these three is at Espigao Alto, deep in the woods.

There, an energetic woman from Venerandas holds the fort. Her husband is a good fellow and constitutes a solid background, but the Lord has not bestowed on him the gift of speaking in public. When they went there to live, ten years ago, there was but one other evangelical Christian in the place, and he was clinging to the ragged edge of grace having fallen off more than once. Dona Eliza was the only one who had the courage to conduct worship, and of course she was rather timid at first. In the beginning only three families attended meetings, but little by little the number grew until now, they have congregations of from thirty to fifty. Ten have made confession of their faith and at least a dozen more are on the way. This is the work of one woman, the mother of ten children (nine of them living), who, besides cooking and sewing for her own family, makes wedding clothes for all the brides within ten miles of her home. She also helps with the planting and making far-

inha, or cassava flour. About once a month her father comes thirty miles on horseback to help her with the meetings.

After visiting this place, we returned home through the southern part of Parana, visiting four congregations and receiving twenty-three members to the church. One grandmother in Israel walked the greater part of thirty miles to be at the rallying center on Communion Sunday.

Josephine G. Bickerstaph.

Public Exercises in Some of Our Leading Schools

MISS ISABELLE MAE WARD of Japan, who has taught both at Osaka and Sapporo:

Since my first experience at a Girls' School Commencement in Japan, nearly six years ago, it has grown upon me that it is one of the most important of school functions. Parents and friends then as at no other time see what the girls are capable of doing, measure their growth and feel that, through those girls, they have a part in the school. From this, school interest arises in the homes, and I could tell of definite cases where homes have been opened to the visiting list of the missionary only after parents had attended the graduating exercises. In the parental eye, the foreign teacher bears a new relation to the pupil, after the ceremony has been witnessed which conferred a diploma upon the daughter. Those also who come from curiosity, to compare the mission school with the public school, are often impressed with the subtle differences, and curiosity changes to interest and interest to patronage.

As for the Japanese girl herself, it is much the same as with graduates in America, only that, as her life has more newly emerged from seclusion, the relative importance of school life is greater to her than it can be with us. While justice demands that the scholarship of a school be well exhibited, I feel strongly that there should be enough out-loud revelation of Christian principles in our public programmes to show the visitor that we are not ashamed of our embassy for Christ. The Japanese admire enthusiasm and firmness of purpose, and it is by far the best plan to openly show what our school is intended to do, and to show it in the proportion which is maintained in actual every-day routine. In short, the programme should show the life and teaching in each department of the school, and, in no way, do I believe in veiling the fact that we advocate the practice of Christian principles as the keystone of a complete education.

In the North Star School at Sapporo, we have had two parts in our Commencement programmes: First, prayer, Bible reading, hymns, a Scripture recitation of some length given in concert by *the whole school*, and an address by the Japanese principal. This man is a most earnest and tactful Christian and a lawyer of some reputation. His tactful appeals in behalf of Christ have been effectual in winning not a few to His service. The concert Scripture recitation is very impressive and the drill for it occupies a few minutes daily for several weeks, so it has a lasting effect upon the girls. The singing of selected hymns, as well as songs, is attractive to the music-loving Japanese and visitors have asked afterward for hymn-books.

Part II of the programme exhibits the literary, the manual and the musical sides of the education which is imparted in North Star School. The exercises close with Doxology and Benediction.

Such a public occasion affords an opportunity to exhibit the work of all departments and to make the school understood as no amount of advertising can. A worthy public closing gives the school a good name, an air of importance in its own neighborhood, starts the public to talking, and brings us inquiries. The pride of its great things is very important to the neighborhood in Japan. I have been surprised many times to see how proud some of our Sapporo people are (otherwise entirely uninterested in Christianity) of our North Star Girls' School. They regard it as one of *their* institutions and I have been asked more than once for invitations to closing exercises. In my opinion, we ought as soon as possible to make our Commencement more public than hitherto, for the more outsiders we invite, the more interest grows and the greater the gains to evangelistic work.

MISS CLARA H. ROSE has again sent out a graduating class from the *Seishu Jo Gakko* at Otaru, Japan. It numbers seven this year.

The programme of their graduating exercises is here given, omitting the more than twenty names of pupils, all girls, who took part.

PROGRAMME, MARCH 27, 1908.

Organ Solo—Traumerei, "Reverie".....Schumann
Chorus—The Good Shepherd.....Foster
Scripture Recitation, Psalm CXXI.
Prayer.
Japanese Essay—
"How far that little candle throws its beams,
So shines a Good Deed in this naughty world."
Organ Solos—
Transcription from "Poet and Peasant".....Suppé
Libiamo, "Gaily thro' Life I Wander".....Traviata
Song (Japanese words)—
The Sisters, Thuringian Folk Song.....Cramer
Japanese Essays— Ornament. / Courage belongs not to men alone.
English Song—
Lie low, O heart, at Jesu's Feet.....Gottschalk
Organ Duet—At the Village Blacksmith's.....Lange
English Essays— "There Go the Ships." / "Who Bides his Time."
Organ Duet—
Grandes Marches Héroiques, Op. 27, No. 3..Schubert
Song (Japanese words)—Ideal Land.....Mendelssohn
English Essays—
A Torch in the Darkness.
"Behold how great a matter a little fire kindleth."
Japanese Essay—Reflections on leaving School.
Presentation of Diplomas.
Address.
Benediction.

MISS ANNIE MORTON, in charge of the Anglo-Chinese School for girls and women, at Ningpo:

January 18, 1907, was a memorable day in the history of our school. Wishing to take advantage of the recently aroused interest in education of girls, we prepared an elaborate programme on the occasion of the graduation of our senior class, and invited all our leading gentry, ladies and wives of officials, as well as our own Christian women, to be present. The chapel was decorated with flags and potted plants, the girls were in holiday attire, and by noon a boat-load of guests from a village nearly ten miles distant arrived. They are planning to open a girls' school next year and came to see what they could learn. Then sedan chairs began arriving, and delicate ladies, who a year or so ago would not have been seen outside the seclusion of their own homes, alighted from these chairs, delighted to be abroad and much interested in all that was going on. Last of all, with a guard of foot soldiers, a mounted guard, and much blare and confusion, the chief lady of the city—the wife of the Tao-tai—and her two daughters arrived. We met her chair, assisted her to alight, and escorted her to the chief seat reserved for her, with a daughter on either side. When these honored guests were safely seated and the ceremonial tea passed, we were at last ready to begin.

The school-girls marched slowly up the aisle, teachers at the head, the five graduates next, followed by the younger pupils, all singing "Onward, Christian Soldiers." Then came the programme of twenty numbers, consisting of piano solos and duets, songs in both English and Chinese, essays on appropriate subjects, a dialogue and a flag drill by the younger girls, ending with the hymn, "God save the Emperor." The girls acquitted themselves with credit, not a single one failing, and the audience was enthusiastic in their praises. The Tao-tai's wife rose in her place and expressed her appreciation of all that she heard and saw, and quite won the hearts of all present by her simple manner and affability. So ended our first Commencement!

The audience of about 200 ladies was a very representative one, and no one can tell how far-reaching the effects may be in opening the eyes of the people to the Christian schools and arousing an interest in Christianity itself.

MISS A. ADELAIDE BROWNE, assisting in Girls High School at Kolhapur, W. India:

Miss Patton usually invites all the Christian community to attend Commencement exercises. On the last occasion, boys from the High School had a special invitation, but almost no Hindus. The exercises were held in the school building and were not advertised. I presume there were three hundred people present. The girls themselves sat close together in the rear recitation rooms, the folding doors being open into the main audience room, all the space of which was reserved for their guests. Each class had prepared one number on the programme. Some had dialogues (all with a moral, usually a verse of Scripture repeated in concert); some chose a hymn. All the singing was confined to Christian hymns in Marathi, but in nearly every case with a new, choice tune; the "Lorelei" was one—it went very sweetly to some Marathi words. Each graduate wrote an essay; the subject of one was "Alfred the Great."

Miss Patton is introducing English among her younger girls, but only twenty-three, who are in the Anglo-vernacular grade, are equal to committing English poems intelligently. I am now teaching them a good-by hymn composed by one of their Brahman masters, in which

they bid good-by to a Christian master who after teaching fifteen years in the Girls' School is now leaving us to become pastor of the church at Miraj.

———

CHRISTMAS ENTERTAINMENT AT FAITH HUBBARD SCHOOL, 1907.
The girls' faces are openly to the front because there are no men in the audience—Christmas dolls and books from New York, on the wall.

MISS JANE TRACY of Mary Wanamaker High School, Allahabad, India:

We are unable to have graduating exercises for our girls, because the results of matriculation examination (our High School examination) are not published in the government *Gazette* until two months after the close of school. So we devote our energies to the Christmas entertainment. One feature of such an occasion in many Indian schools is the awarding of prizes, but the policy of "Mary Wanamaker" is to give no prizes of any sort.

We use one of the dormitories for the entertainment and decorate it with palms, bamboo, flags and flowers, and borrow benches from the church. We try to arrange the programme so that each pupil may have some part. Last year it included three Christmas carols, seven recitations in three languages, three action songs, two drills, two songs, an essay, a prayer, and an address. The essay was read by a member of our highest class, who passed in the first division for matriculation examination (obtaining a government scholarship to enable her to go on to college). A selection from the Ramayan was given by two girls in Hindu. A little girl, the daughter of a Mohammedan infidel, recited a Punjabi lyric in English.

Only invited guests are admitted to the audience—parents or guardians (no brothers, except in rare cases), the pastor, Indian Christian friends, missionaries, and a few friendly English people. To see the children drill and hear their songs and recitations pleases the parents, pleases the girls, and it pleases us who teach and love the girls to see them look so pretty and dainty in their cheap white dresses and to hear them do so well in their "pieces." The practice for months which such an entertainment involves affords disciplinary training; the small amount of publicity is good for them in so far as they gain ease and composure, and the whole surroundings afford object lessons in culture and refinement. The religious element is especially in the carols, the address, and the prayer to Him whom we serve. For the last two entertainments, the girls have carried out a very pretty idea of their own in connection with lighting the exterior of

the new building. Little earthenware saucers containing a few drops of oil and a twist of cotton are set along the roofs of the verandahs, the pillars and ceilings, so that the whole building is outlined in light. The cost is very slight, so we allow the girls the privilege of paying for it themselves. This Christmas illumination is their own tribute to their school.

MISS ANNIE MONTGOMERY, for twenty-five years the head of Faith Hubbard School, Hamadan, Persia, has sent their latest Commencement programme, together with comments on the subject of presenting exercises before a public audience. Four Armenian girls were graduated and each took, twice, an individual part in the programme.

SEVENTH COMMENCEMENT FAITH HUBBARD SCHOOL,

HAMADAN, April 15, 1908.

Ever, only, all for Christ.

Organ Exercises .....Members of Class
Doxology (in Persian).....School
Prayer (Persian).....Rev. J. W. Hawkes
Gloria (English) .....School
Commandments with Musical Responses (Persian)...School
Chorus—Jesus is King (English) .....School
Essay—Earth in Space and Earth Itself (English).
Recitation—"God is now Here."
Hymn—Glory Song (Armenian) .....School
Essay—Reasons Why the Assyrian Conquered Israel and was Conquered in Judah (Armenian).
Recitation—"Destruction of Sennacherib's Army."—Lord Byron.
Chorus—Hallelujah (English).....School
Essay—The Atmosphere and Storms (English).
Recitation—"Yusef the Good."—Lowell.
Chorus—The Bird's Song (Armenian) .....School
Recitation—"A Legend of Service."—Van Dyke.
Essay—Gregory the Illuminator; What he Did for Christ in Armenia (Armenian).
Chorus—Rejoice, Rejoice (English) .....School
Class Song—Lord Jesus, we have Promised to Serve Thee to the End (English).....Senior Class
Presentation of Diplomas .....Miss Holmes
Presentation of Bibles.....Miss Montgomery
Essays { I. Cyrus the Great (Persian). II. Noushirvan the Wise. " } ..Fatima and Zara
Farewell Words .....Miss Montgomery
Response.....Armenian Pastor
Chorus—God Save the King (Persian).

Our Commencement programmes were always made a subject of prayer that we might be guided in making selections that would be most for our Master's glory and helpful in winning our audiences to accept Him as their Saviour. In Moslem lands especially, the missionary should embrace every opportunity for saying "Behold the Lamb of God." One of our best opportunities with the women in Hamadan is our Christmas exercises and school Commencements or other programmes at close of term. The women are so eager to see and hear our girls that they have come in crowds on nearly all these occasions, and surely what the girls learn of God's Word, and of poems that breathe the spirit of Christ, should be shared with their sisters—those unfortunate ones who have had no similar opportunities. We have God's own promise, "My word shall not return unto Me void;" hence you will notice that much of the Word has been introduced in all our programmes. Many in our audience are weary and heavy laden; why should they not hear the Master's "I will give you rest"? They are all sin-burdened; why should they not hear of Him who bore their sins in His own body on the tree? They are afraid of Death; what a blessed opportunity at Eastertide Commencement to tell of Him who delivers those who, through such fear, are all their lifetime subject to bondage. They know nothing of the holy place which Jesus has gone to prepare. Is it not better for them to hear, and much better that the girls should learn to sing "The Holy City" than a mere song of the earth, earthly? The school motto, "*Ever, only, all for Christ*," in both the English and Armenian languages, is always put up on the wall behind the platform at Commencement and also the class motto. The latter for "1908" was: "Jehovah we will serve, for He is our God."

Two papers were read this year after the "Presentation of Bibles." They were written not by graduates but by Moslem girls whose work demanded some recognition. These girls applied for baptism and were accepted, but hearing they had to leave school they asked to postpone the rite. Their changed lives showed that they belong to Christ.

A Purdah Party at Ferozepore

In the "East" we are now almost daily hearing of things never known to happen before. Such an event was our *purdah* party this spring. It had often been thought of and talked of and, at last, it was decided to have it. A social function, not for different castes of Hindus only but for Hindu and Mohammedan women as well, has only recently been inaugurated in some of the larger cities of India.

Deciding to have it was the easiest part. At once a hundred questions presented themselves. Who should be invited? Should the invitations be formal

or informal? Addressed to the husband or the wife? If to the latter, should it be "Mrs." ——? These Indian ladies had never been so called before, yet it would not do to use one's own name in such a public way, and to address our invitation after the common phrase to "the mother of" —— (her oldest son) might prevent its ever reaching her. How should we entertain our guests? And (momentous question) should we have refreshments?

We sent out formal invitations addressed to "Mrs." ——. Tennis screens were set up so as to form a *purdah* on the lawn. We had refreshments and several English ladies were asked to help us entertain. Nearly every invited guest came. Here is one note of regret which was received. It was written by the husband as the wife cannot write in her own language, much less in English:

"Mrs. Moh Lall regrets that owing to a previous engagement she is not in a position to join the purdah party organized by the American Mission ladies on the evening of 7th April, 1907. She therefore requests to be excused for her absence."

Refreshments were a grand failure, in spite of the fact that we had taken great pains to have everything just right. A Brahman man brought every article and sat just outside the purdah. Food was placed on paper, as Hindus would object to taking eatables from our plates, and passed by Brahman women; but no one took a thing! What was the matter? Why! They had come in carriages and touched leather, so they could not eat without washing their hands. Water was brought and with a great deal of urging we persuaded a few to wash their hands. Still, it was plain that something was wrong. We inquired again. Why! Mrs. Kashi Ram, the oldest and most important lady present, had taken nothing; how could they be so rude as to take anything before her? And Mrs. Kashi Ram? Well, she was fasting that day, so of course could not eat. As a last resort, we took some cake and gave it ourselves to the Mohammedan ladies, whose food we are allowed to touch; but even they would not eat. They tied up cake in their handkerchiefs and carried it home. Next morning, two of them came back to the house bringing the cake still in their handkerchiefs. They said their husbands had given them a good scolding for being so silly and had sent them back to eat the cake "in front of us."

I hope we shall have another party soon, but perhaps we shall omit refreshments. *Maud Allen.*

The Church of Korea as Seen by a Newcomer

A Bible class for men from the vicinity, outside Pyeng Yang city, was held Jan. 2-15 with an attendance of about nine hundred. We all felt that the Holy Spirit was present in power. Last year His presence was manifested by a deep conviction of sin which came upon all. This year the men were brought to a greater consecration of themselves and their all to the Master's service. Each night a devotional service was held for men only. The great Central Church was crowded every night, fully eighteen hundred being present. One evening was given to the subject of tithing and seven hundred men bound themselves to give one-tenth of their income to the Lord.

I have been out here hardly six months yet, and I am deeply impressed with the earnestness which characterizes Korean Christians. They put their whole souls into the work of the Church. They seem to be thinking about it all the time. Koreans feel that the Church is not a foreign thing, but it is their own and they are responsible for it. The result is that the rank and file of the membership work to win others to Christ. Certainly the Church of Korea is something remarkable. Her methods are worth studying even by Americans, and I believe if we would follow her example in some directions we should have a stronger Church at home. As one sees their little thatched houses and the way the people live, one cannot help being impressed with their poverty; yet they give largely to support the church, and nearly all of the work, at least here in the north, is self-supporting. I might go on and enumerate many features, but it would be only a reiteration of what others have said and what must be already known at home.

One thing I do want to add. In spite of all I had read of this people, I was not fully prepared to see the high type of

Christianity I found out here. I have actually been surprised that a church of such a high standard could be built up so quickly on foreign soil. Certainly it is the work of the Lord.

I consider myself very fortunate in being sent to a land where the gospel of Jesus Christ is winning such great victories. Still we need your prayers, and we are sure you are remembering us and that God will hear and answer according to His promise. *Alice M. Butts.*

MRS. E. A. STURGE AND JAPANESE LADIES OF WATSONVILLE, CAL.

Japanese Women in California

The accompanying photograph was taken in the back garden of our Japanese Mission at Watsonville a couple of weeks ago. At a little meeting for women in the afternoon, I tried to tell our Japanese sisters what Christianity has done for the women of this country and Europe. The lady, holding the little child on my left, presided and did it beautifully. After a delightful service, we were refreshed with tea and cakes and then we all went out into the garden to have a group picture taken, for a Japanese gathering is not quite complete without a photograph.

Japanese women on the Pacific coast are developing wonderfully. At a reception given us in Los Angeles last month, we were greatly surprised when a Japanese lady not only made a fine welcoming speech, but followed it by a violin selection. There will be a much greater work to be done here for these daughters of the Sunrise Empire, in the future than there has been in the past. A few days ago, a single steamer brought to this coast fifty young women, who came to share the experiences of their Japanese husbands in America. Three or four of our missions for Japanese now have Women's Societies connected with them Kindly remember these sisters from the Orient in your daily devotions.

Annie Eugenie Sturge.

Besides 34 young men and women who united with our mission churches by certificate from various denominations in Japan, 45 adults were received upon profession of faith. This makes the whole number of accessions for the past year 75, all young people with long and useful lives before them. Watsonville has a better record than any other of the six stations for the past twelve months The members have paid off $743 on the mortgage which rested on the mission home and contributed $340 towards the work, receiving only $480 in help from the Board. Eleven men and one woman were baptized. Mr. and Mrs. Miyazaki, who have been in charge for several years, exerted a powerful influence for good.

Hanford Mission is under supervision of Mrs. M. A. Harlow and, until 1907, was carried on by the Cumberland Church.—*Report.*

Élat School-girls—Bulu Prayers

At Élat Station, total pupils in the vernacular were 460, last April.

It would do your heart good to see fifty girls sitting around the table with well-filled plates in front of them waiting for the house-mother to ask the blessing. On Thursday night, if you pass by the house, you might wonder why all is so still, when suddenly is heard the answer to some Bible question from fifty voices at once. It is the weekly prayer-meeting and quiz class, conducted by Njum. Do not be misled to think these girls have come because of promptings to lead a better life, for I question whether, on the night before, when she hunted up her string of beads and her best bustle and planned how she would outwit her mother-in-law or the elder wife of her old husband, any thought of God passed through her little dark mind. Yet I know the thought of Him has since entered some hearts, and we can but wonder at the change that comes about in these children of the wild. Forty girls and women are reading in the gospels; eighty are still struggling with charts and primer. Three weeks ago was Communion and twelve were taken into the church. One was a very fat woman named Zam. When asked if she knew any reason why she should not be taken in she said, "No, unless because I am so fat." When she first came, she said she wanted grace to bear the jeers and sport that were made at her expense.

I have been much touched lately by some of the prayers I have heard. Mezula prayed: "Oh, Zambe! make Mr. Fraser* strong. It is not for me to tell You what You should do; he is Your servant and You know what is best." Mejo prayed: "Send us more workers from across the ocean. Take care of those who are here. You know it is not their country as it is ours and it makes them sick, but they come because You sent them. If one time they had told us we would see one hundred and twenty women in school, we would not have believed; we thought it was great times when we had six. Help us to believe till the number reaches more." Another prayed: "Take care of those, white or black, who have gone in the company to the new Station. It does not seem far to You, but to us it is far. Bring them safely back."

(*Mrs. R. M.*) *Emogene N. Johnston.*

* Who was very ill and has come home.—ED.

Among Out-Castes of North India

My winter itineration of ten weeks has just come to an end and I am expecting to go out again for a few days next week. My work is chiefly for the lowest of the out-caste in this land of deplorable caste rule. We are in the midst of what is called a mass movement, which has been in progress among the Sweepers of North India for fifteen or twenty years. I came to Etah district in 1901, and have seen the Christian population in our care grow from 1,100 to about 3,500.

On this itinerary, in company with my fellow-workers one of whom is an ordained man, we had the privilege of seeing over five hundred acknowledge Christ in baptism. A number of them were members of families who had become Christians before. These have been brought to Christ by combined efforts of pastor, teachers and individual Christians working voluntarily. In some instances they have been easy to win, because of Christian relatives; but in others, it has meant continued effort and, in several cases, there has been failure to induce the little group to give up their idols, although it is customary for them to keep step with the majority and almost all their immediate relatives have come over the line.

For example: In Bhugnair there is a group of forty or fifty for whom effort has been made, from time to time, for seven years at least. One day I met two of them at another village; they were pleased with what they heard and, a few days later, I was told they were now willing to accept Christ. When I went to their village, those particular fellows were not present and the rest were not willing. Before going to see them I called on their landlord, a high-caste man. He received me coolly, but warmed up a bit as we talked. On departing I told him that some of his tenants were about to become Christians. He was much astonished, not at the fact

so much as that I was willing to go near them. He said, "But they are my sweepers, so will you talk to them from a distance?" I told him that I came with a message to them from God, who did not regard the person of man; that I was not obeying India's custom but must follow my Lord and go to those despised ones. He said several times with sadness, "But it looks bad, looks very bad." He meant, for me to thus disgrace myself. Well, those people have refused to give up the old and accept the new.

From there I went to a near-by village to some of the same low-caste. I hesitated about going for the helper reported them unfavorable to Christianity, but I went. A few days before I had been there with Mrs. McGaw and the women were very keen about becoming Christians. But this day, the men said no one would accept the religion and I was about to go away, when one man spoke up with some enthusiasm and said that, whether others would or not, he was prepared to be baptized. Seeing his decision, his boy of ten or twelve also decided and, with much persuasion, the two brought the wife and mother. After they had been baptized, another boy persuaded his mother, and they, too, were baptized. When we were about to leave, still another mother and son came forward and were baptized by Rev. Megh Singh. That made three baptismal services in one morning in the same place. On account of the dense ignorance of these people, we do not admit them to the Lord's Supper at the time of baptism, unless they show unusual apprehension of things spiritual.

One Sunday in January it was decided to hold communion service for a number of those who had come forward desiring to be admitted to full communion. This was not far from Tisar, where the man with a spear made an attempt on my life just a year before. It was well toward evening before there were enough assembled to begin the service, which lasted until dark. One of those whom I accepted was a man called Nannu. Almost all of his home people had become Christians several years ago, but he had opposed us, being one who practiced magic arts and made considerable money through offerings given for sick children. Nannu made a good confession. He explained how a dream had resulted in a complete change of heart and he wished now to follow Jesus only. So there are lights and shadows. The bright side is by far the more prominent and constant in my memory of this winter's campaign.

"Praise the Lord with me, and let us exalt His name together." He is getting to Himself the victory. These who were "no people," who were without knowledge of God, without worship, without places for worship, without prayer, without education, without ability to apply their minds for five minutes to any abstract subject, are being transformed and uplifted, having new ideas and hopes.

Our burdens are many and heavy, and we should be grateful for some one to come forward to inquire how he or she can help. Membership of the churches in my care has more than doubled during this itinerary and more are ready to come into the Church. I expect Presbytery to arrange for organizing several new churches very soon. Growth, of a kind, is possible, even if organizations must meet in street or dusty courtyard.

"I believe God answers prayer,
I am sure God answers prayer,
I have *proved* God answers prayer,
Glory to His name!"

A. G. McGaw.

To such itineration as Mr. McGaw's may be applied the remark of another member of North India Mission: "Perhaps in most of these villages the Christians will 'go in the strength of this bread' that comes to them on one visit of the missionary, a full twelvemonth." He says also:*

"In hundreds of villages scattered over North India there are now small communities of baptized Christians, varying from one or two individuals or a single family to numerous cases where the whole low-caste '*mohalla*,' or 'quarter,' has been baptized. These are Christians, none of whom can read or write; Christians, therefore, who have no access to the Word of God; Christians who have only just emerged from the grossest heathenism and most debasing idolatry; Christians who are surrounded still with this same environment, with all the power of Satan which resides in it to pull them back into the mire; Christians who wring our hearts by pathetic appeals that teachers be sent to live among them.

"One thousand dollars a year would support forty such teachers for as many villages."

* Rev. Edwin H. Kellogg, on "Phases of the Mass Movement in India," *Missionary Review of the World*, for July.

A CLUSTER OF MISSIONARY BOOKS

Written from the Home Side.

"There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices and packed it to the doors morning and afternoon every Sabbath for the past twelve months, with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services and gazed upon that hushed and reverent assembly, strangely varied in color and garb but one in hope and tender love to your Saviour and mine, would you not have found your heart in thrilling sympathy with Christ's joy and cheered with glad assurances of His victory? Would it be easy, do you think, for the next globe-trotting man of the world to paralyze your faith in missions and convince you that he was a walking oracle concerning something about which he knows practically nothing?" (Page 36.*)

The great statements above may be accepted fully, and this is one of the deep satisfactions in consulting any work by Dr. Dennis. Most of the representations on missions at large, which we see in the public press, are irresponsibly issued and they put one on his guard against deception. Dr. Dennis is the recognized expert who devotes such leisure of painstaking, first-hand, comprehensive research to the subject of missions that his utterances stand guaranteed.

There is another satisfaction prominent in *The New Horoscope of Missions.* Like a constant student of the New Testament who, year after year, brings fresh draughts of living water to his pulpit ministrations, this preacher of missions continues to send his bucket down into a deep well of freshness. Not simply that this series of lectures is up-to-date in presentation of facts; not only that its eyes see the signs of the times and recognize the difference of opportunity to-day from any that ever was before. It is a wise, inspirational philosophy that we find here. One illustration is a passage upon the reflex influence of foreign missions upon home Christianity (pp. 193-198):

"The most conspicuous service in this sphere which missions seem to be rendering just at present is the stimulus they are giving to plans of co-operation and federation among our home churches. . . . Is the reunion of Christendom, we cannot help asking, finally to come as a reward for the missionary devotion and sacrifice of the Church?"

Another illustration (pp. 99, 100):

"One valuable function of money is to put capital in action, to the advantage of all concerned. The Church of Christ has an immense investment of capital in the foreign fields. The personality of its missionaries, its fine equipment for effective work in evangelization, education, . . . here is a wealth of capital ready for use, having unknown possibilities of spiritual and moral dividends, and every dollar, yes, every dime, put into an ordinary contribution box for foreign missions sets some of this mass of capital in motion and enables it to work out its destiny. . . . Your single dollar gives a certain measure of momentum to capital which represents, not a mere collection of earthly cash but priceless service of Christian men and women in distant lands, and we may include that contribution which the Great Silent Partner on High has incorporated as an inexhaustible surplus." . . .

There is not space for further illustrations, nor to more than mention one other feature of this new book: happy optimism, for example on the secular press, (pp. 68-70). We recommend the reading of this, or other selected fine passages, in missionary meetings.

"Our task in all mission lands is to bring about the conditions that will make it possible for every soul to learn of Jesus Christ and to become His true disciple. Then we can stay our hands and leave the Christian people of those countries to complete the work."

In these words, Dr. Barton outlines *The Unfinished Task of the Christian Church*;† with ten chapters he fills in his presentation of the subject. Under "Extent of the Task," which occupies two chapters, we are not surprised to read: "It can safely be said that at least nine-tenths of the people of South America are unevangelized"; but are we prepared to hear that *in Russia* there are "over 40,000,000 Mohammedans, Jews, and other races, which make no profession of Christianity and are called 'heathen' by the Russians"?

The author of this volume was for many years a missionary in Turkey, and is one of the Secretaries of the American Board. To him the condition of the Mohammedan world comes close home. "A mere handful of missionaries have been sent out to work especially

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* *The New Horoscope of Missions*, by James S. Dennis, D. D. Being the first course of the John H. Converse Lectures on Missions at McCormick Theological Seminary, 1907. (Fleming H. Revell Company) $1.00 net.

† By James L. Barton. Text-book, published by Student Volunteer Movement for Foreign Missions.

for Mohammedans. . . . Not a single missionary speaks the language of the Kurds, a hardy, virile race, who number several millions. . . . No missionary knows the language of the Albanians, another Moslem race, . . . yet they number some 2,000,000." . . . "In Burma the census shows an increase of Moslems of thirty-three per cent. in the last decade."

Chapter VI, on "Successes of the Early Church," is followed by VII and VIII on "Successes of the Nineteenth Century," with comparisons in the tenor of the following (p. 148): "The victory won by the gospel in Japan in the last half century is not surpassed by that won in any nation from the day of Christ until the present time." Among much interesting matter upon "Adequacy of Available Resources" are statements regarding modern facilities for travel in mission fields. Such facts constitute one of the reasons why "Shall We Finish the Task?" may be answered "Yes."

The third book of our "Cluster," *The World-Call to Men of To-day,** contains the addresses and proceedings, with photographs, of the Men's Missionary Convention in Phila. last February.

In this notable volume, Presbyterians will hear the voices of Dr. Wm. H. Roberts and many leading pastors of their Church; of five men on the staff of the Assembly's Board of Foreign Missions, four able missionaries from the field; such well-known laymen as Daniel Rogers Noyes of St. Paul (who has since died), Alfred E. Marling of New York, Judge Beaver of Pa., Edward B. Sturges of Scranton, W. Henry Grant of Summit, N. J., Richard C. Morse of New York. Of men representing other churches and relations, Charles A. Rowland of Athens, Ga., Prof. Howerton of Lexington, Va., Dr. Phillips of Richmond, J. A. Macdonald of Toronto, Samuel M. Zwemer, Silas McBee, John R. Mott, William T. Ellis and others contribute important speeches.

* Published by Presbyterian Board of Publication; 323 pp. Price $1.00, postpaid.

THREE MISSIONARY BOOKS FROM THE FIELD

Dr. Horace G. Underwood was the first ordained Protestant missionary to reach Korea, and for twenty-three years he has been a ceaselessly active and potent influence in the country which he describes. *The Call of Korea** is an admirable title and everything about Korea is now timely. It cannot be called a brand-new subject to readers of WOMAN'S WORK and that is precisely one of the reasons why they want to see this book. "From the very beginning," says the author, "we have been permitted to see results" and these pages abundantly prove it, as well as one of its chief contentions, viz.: that Koreans are not an inferior people. A good campaign book.

A physician of the American Christian Mission in Anhui Province has written *Breaking Down Chinese Walls*,† a quite attractive, unhackneyed and easy-reading book. Medical features are to the fore, and are made rather the more interesting because Dr. Osgood does not confine his illustrations to his own locality. Among other good chapters, the 4th, "In the Opium Refuge," is of weight and that about Kuling, entitled "A Missionary Sanitarium," is very interesting. The author's station is Chu Cheo, one hundred miles southeast of Hwai Yuen in Kiang-An Mission.

China Centenary Missionary Conference Records has been gotten up handsomely in a big volume of over eight hundred pages and printed at Shanghai, in an edition limited to a thousand copies. The photographs of some thirty conference officers adorn the pages, and it is good fun to see how many of them we recognize and to place others by means of the Conference Directory, in the back part of the book. In the sections devoted to "Woman's Work" it is pleasant to come upon what our own, like Miss Noyes and Miss Newton, say; or, reading the sensible words of a stranger to turn again to the Directory and find she is an American of the Episcopal Mission. In a cursory examination, we have found nothing in this collection of addresses more saturated with the evangelistic spirit, at the same time both shrewd and polished, than Mrs. Arthur H. Smith's "Six Leaks and How to Stop Them" (pp. 562-564). The American Tract Society furnishes this work at $2.50 net.

* Ill'd. 204 pp. (Fleming H. Revell Company.)
† By Elliott I. Osgood, A.M., M.D. (Fleming H. Revell Company.) $1.00 net.

The Nez Perces Indians Since Lewis and Clark. By Kate C. McBeth. (Fleming H. Revell Company); pp. 272.

A book worth while. Artlessly written and with Scotch point by one who was steeped in her subject. Lovingly her pen lingers on the story of her brave, gifted sister Sue McBeth's life and death. We have no space to enlarge, but two printing incidents are worth looking up: the present of a printing press from Hawaiian Islanders (p. 49) and the rescue of the precious manuscript of Miss Sue McBeth's Nez Perce Dictionary, *en route* to the Smithsonian Institute (pp. 230-233.)

Mary Porter Gamewell and Her Story of the Siege in Peking. By A. H. Tuttle. (Eaton and Mains); 303 pp.

Portrays an earnest, good woman. Is written with no desire to exaggerate and brings out incidents of the siege untold before.

Pioneers. By Katharine R. Crowell. (Woman's Board of Home Missions, 156 Fifth Ave., New York.) Price, paper, 25 cts.; cloth, 40 cts.

This is a text-book for children written in the author's usual attractive manner. It pictures the frontier, both by word and a fascinating series of chronological maps, in which the frontier, beginning on the Atlantic coast, recedes westward from map to map. Excellent puzzles, recitations, etc., make up "The Leader's Supplement."

LETTERS FROM MISSIONARIES

CHILE, S. A.

A copy of a letter from REV. J. H. MCLEAN, CONCEPCION, written to C. E. Societies in the West, loses none of its interest though it has been a long time in reaching us. He writes:

Even in remote, almost inaccessible, districts far inland in the Cordilleras of the Andes, along sand dunes of the Pacific,—one stumbles upon a commemorative cross and votive candle, set up by the friends of one who has been suddenly killed. They believe that spirits thus liberated wander about in Stygian darkness because the Mother Church has not lighted their departure; hence every effort is made to furnish illumination. A Chilean will not pass one of these *animos* without crossing himself reverently.

Habit, whether in nation or in individual, is a tyrant of wonderful tenacity. For instance, these questions: Why do you not bathe? Why do you not come to church in time? Why do you not learn to read? Why do you not walk in the sun? Answer:—It is not the custom in Chile. Why do you confess to the priests? Why do you call upon the saints when you sneeze? Why do you always sleep in a tightly closed room? Answer:—

IT IS THE CUSTOM IN CHILE.

Our next-door neighbor has a girl of five who lies at the point of death from pleurisy. They summoned the doctor to-day and he ordered a mustard plaster. But father and mother have refused to employ the remedy, because they "would not for the world cause the child so much pain." The chances are ten to one against her recovery; but will she not become an *angelito* to intercede for them? The mother says she has children enough at present, and we agree with her, for there are eight little ones running about with the dogs and chickens. Contrary to my expectations, I have been compelled to

GIVE MUCH TIME TO THE GOSPEL IN SONG,

and results have justified the effort. People never steal away to dreamland to the accompaniment of Chilean voices, which are so shrill and strident that they set the dogs of the neighborhood to barking. When they sing the "Glory Song," it sounds like a combination of the Gregorian chant and the familiar Chicago huckster's megaphone; still it is hearty, and æsthetic taste is gratified if only there be a volume of sound and free exercise of everybody's lungs. The Chilean is like his national emblem, the condor—he loves to soar. After hearing of the wonderful exploits of Korean Christians, our congregation resolved to emulate their example and they have done it so well that, when Sunday comes, our members are everywhere preaching the gospel and we who remain have to search for hearers. Most missionaries in Chile seem to think our people need to study their Bibles and regulate their lives according to Bible teachings, far more than they require colportage tours.

Last month Mrs. McLean and I opened a Sunday-school in the district where we live. Ten months ago we could not hold meetings

FOR WE WERE STONED EVERY NIGHT

in our chapel and broken glass used to fly like snowflakes. We give thanks to our Father that, without appealing to civil authorities, we can now have services without disorder. . . . Two nights ago, a shrieking, panting woman came running towards me on the street, about 10 P. M. In the clear moonlight I descried a man pursuing her and as he came nearer I could hear his execrations. I motioned to her, but she needed no invitation, for she rushed behind me and stood trembling while I fixed bayonets with my cane and awaited the invading forces. At a respectful distance,

THE INFURIATED HUSBAND PAUSED

to apologize, because a foreigner is regarded with dread. "My woman will not keep her place," he expostulated. "I want her to walk in front of me and she actually insists on walking behind me. I'll make her obey if I have to kill her. What do you say, *Senor?*" I suggested that, in true Irish fashion they walk in the middle of the street, and in true Christian fashion they walk side by side. They went off together, the man with a broad grin and the woman with a look of gratitude. Children in everything but viciousness, the lowest classes of this land must be treated with infinite patience and tenderness. Rich and educated Chileans as a rule do not violently oppose our work, but few if any become Protestants, or simple, earnest believers in Christ. The presence of one poor widow, or servant, in a church is

SUFFICIENT EXCUSE TO OFFER FOR

their unwillingness to associate with our church people. Our work in Concepcion is conducted among men and women who are illiterate, poor, and continually in distress.

PERSIA.

DR. EMMA T. MILLER wrote from URUMIA:

. . . The hospital not being open, there is not so much work as in other years. There is still a good deal of outside and dispensary work. Last year I handled

ABOUT TWO THOUSAND PATIENTS.

This number represents actual individual work, not number of attendants at dispensary.

A Moslem lady who loves her cigarette too well was suffering from the inevitable results of excessive smoking. I went to see her a number of times, but she still persists in smoking some. Another lady declared that an epidemic of influenza was brought on by carrying the body of a dead man through the streets. This man, a *khan* living in the city, was killed on a visit to one of his villages. Ordinarily a dead body is not allowed to enter the city gates, but this man belonged in the city and was a prominent man, so his body was brought through the streets, followed by the mourning friends. In a week or so, influenza was rife; any one who dies in the city may be carried out of the gates, but must not enter.

KOREA.

FIRST COLLEGE COMMENCEMENT.

MRS. GEO. S. MCCUNE wrote from PYENG YANG, May 18:

This has been an interesting and busy month, and for several reasons it seemed wise to close the College and Academy earlier than usual. . . . The Baccalaureate was held in Central Church, May 10, Dr. Baird preaching. We all felt it to be a very important occasion, since

IT WAS THE FIRST OF ITS KIND.

Tuesday was the students' frolic evening, when they had their "stunt" programme. Juniors of the College and second-year boys of the Academy provided the amusement. Koreans are fond of frolic and their programme contained something to give each one a hearty laugh. There was the Chinese vender with his wares, the blind sorcerer with his drum, dancers in grotesque costumes, each giving an exhibition of his art. A graphophone supplied the music and the young men served tea and cake to all their guests, no small undertaking, since all the theological students, as well as foreign missionaries, Methodist and Presbyterian, were there, in addition to the student body and some mothers and fathers, sisters and brothers.

The graduation exercises, Wednesday morning, brought with them a noble address by Dr. Gale of Seoul. It is interesting to watch the faces of an audience when one who speaks Korean as fluently as Dr. Gale addresses them. They do appreciate it. Dr. Baird delivered diplomas to the two graduates of the College and

TWENTY-ONE ACADEMY GRADUATES.

The fact that he expects to be absent next year added to the force of what he had to say, and the students listened intently to every word. The exercises were held out of doors in the yard of the Methodist church, since no building of either mission could accommodate the crowd. Music was furnished by students from Academy and College. There was no valedictory, though one could feel it in the air. The afternoon closed with a lawn party given by wives of the foreign faculty to all the faculty, College students and Academy graduates.

A RECEPTION WITHOUT WOMEN,

excepting the five hostesses, would seem strange at home; but these men pinned the tail on the donkey, drank their tea, ate cake, and listened to the graphophone as though women were unheard of, unthought of. While they are really young men, the students are nearly all married and

MOST OF THEM ARE FATHERS.

MRS. WALTER ERDMAN wrote from TAIKU, March 1:

Two weeks ago the men's winter classes closed. For a week men were here studying the Bible, from far and near, even one hundred and ten miles away. We had been hoping for five hundred men; between seven and eight hundred came. Thus does everything out here surpass our faith. These men came on foot, remember, over rough roads—no automobiles or macadamized roads for them—and they brought provision for their whole trip on their backs. When they arrived they were not driven to comfortable homes, but cheerfully made the best of a few square feet in the draughty, dusty,

RAMSHACKLE BUILDING WE CALL A CHURCH.

That is what men will do here for the sake of a chance to study the Bible. When the women's classes begin, I can tell, perhaps, more astonishing tales of what they will put up with! Mrs. Sawtell and I, the Freshmen of the Station, cannot do much by way of helping this class, for lack of linguistic powers. Nevertheless, we are to prepare badges for all the women, decide on the topics for devotional hours, work them up and get leaders, and teach singing and reading. So we shall all be in it, some way. Evening practical talks will be given, such as "How to behave in church," "How to bathe, wash clothes, etc.," "Baptism and the Lord's Supper." I have promised to give

an entertainment on the graphophone. Koreans are naturally mystified by it, but enjoy it immensely. We are eagerly following the Korea campaign at home.

IF ALL THIRTY MISSIONARIES COME

for whom the mission has asked, it does not mean that any here will be out of work, nor even that any one's load will be materially lightened, but there will be thirty more people working as hard as those already here. Last Sabbath was Communion Day. Six women and eleven men were baptized, and thirty-two men and forty-some women received as catechumens. Examinations are exceedingly strict. All except the "dead in earnest" are weeded out.

March 4.—Spring is beginning and it is going to be beautiful. Barley fields are turning green and vivid. Little cabbages and tomatoes and hollyhocks in our window garden are vying with each other to see who can hustle out the most leaves. Altogether it is a joyous time of year.

April 5.—I am somewhere in Korea—I don't even know the name of the place—out itinerating with Mr. Erdman. We are the first white people to come to this place—"Oksan" (I remember now); consequently the room is full of women and girls and the open window is thronged with the dirtiest children in the

DIRTIEST CLOTHES I EVER SAW.

One could wish they were Africans; no clothes would be preferable to these they have on. The women are filled with amazement at the character I am writing and are asking each other what it can be. They have never seen the men writing it, nor is it in the Bible or hymn-book. You could hardly call this mud hut a "home"; wisps of hair are hanging on twigs stuck in the plaster, for the man of the house is a maker of the Korean horsehair hats, worn by the men. The mud floors are covered with mats; a new one was laid down in our honor. Mr. Erdman pointed out the lamp to me; it is the size of an ink bottle. Windows and doors are made of rice paper, through which it is very easy to punch holes and look. Also, in Korea there is no such custom as knocking before entering. Hence doors and windows are flying wide open without a second's warning and any one who has an about-to enter mind (as they express it) walks in. One feels like an animal on exhibition. However,

IT IS ALL IN THE BARGAIN

and I am glad I am here. These people are dear and simple and eager for the truth. When they find our Christ they will get cleaned up outside as well as inside.

LAOS.

The following has been unduly postponed.

MRS. HUGH TAYLOR wrote from LAKAWN, Jan. 31:

We all went to Mission Meeting and spent almost three weeks in Chieng Mai. It was a blessing to have part in the devotional meetings, to listen to discussions which bring out other viewpoints than our own, to experiences of other stations; a blessing to hear good music and pass a social evening, to say nothing of delightful little visits sandwiched in. We had

AN UNUSUAL JOURNEY EXPERIENCE.

No one ever dreams of preparing for rain in December, so we were surprised by a shower the first day out. Next morning, as we began to ascend the mountain, rain began to fall and never ceased the day long. We crossed a stream more than sixty times. Sometimes we trusted ourselves to our ponies, again where the rocks were very slippery we preferred our own feet. Already soaking wet, what matter? That night we slept in a rest-house, and the steady downpour continued so there was no chance to dry clothing. We ate

WET FOOD OUT OF WET BASKETS

and working our imagination up to the point of believing that our bedding was dry, we spread it on the wet floor and slept the sleep of the weary. Next morning we donned our wet riding habits and our wet boots and went on our way in a wet atmosphere, getting wetter because the rain kept falling.

We had been a merry party when we set out, the Gillies family, Miss Carothers, Miss Van Vranken, the Park family from Nan and the Taylor family, but so much unexpected dampness and an east wind began to chill our spirits as well as our bones. We did have one ray of sunshine and that was baby Cornelia's (Gillies) smile, peeking out of her bamboo cage where she kept dry as toast. That evening we reached Lampoon and Mr. and Mrs. Freeman welcomed us, with all the mud and slush attached. They had prepared a real fire in a real stove. One does not care for such a luxury in this land very often, but this time we appreciated it. There was a steaming pot of tea on the table, and immediately they put their wardrobe at our disposal. We were soon all transformed into Mr. and Mrs. Freeman, with ludicrous fits and misfits. Laughter warmed our spirits as fire and tea had warmed our bodies, and we were again a merry party.

Some Sunday-schools in Indiana sent a Christmas box to our Sunday-school. They had

NOT HAD A CHRISTMAS TREE FOR TWELVE YEARS

and I hailed this box with great delight.

HOME DEPARTMENT

PROGRAMMES on *The Nearer and Farther East* begin next month.
United Study books, *postpaid*, cloth, 50 cts.; paper, 30 cts.
Young People's books, *postpaid*, cloth, 50 cents; paper, 35 cts.
For Children, *Springs in the Desert*, 20 cts.

A NEW SERIES OF TEXT-BOOKS

The United Study Committee originated in the Ecumenical Conference of Foreign Missions in 1900, and represents all the Women's Foreign Missionary Societies in the United States and Canada, reporting regularly through its Chairman to their Triennial Conference. Since it was inaugurated, the Committee has issued a series of seven Hand-books, beginning with *Via Christi* and closing with *Gloria Christi*. This series, substituting English for Latin titles, is soon to be published in a set. Another short series is begun this year, and a volume annually is promised until the next Ecumenical Conference in 1910.

It is generally known, to those who read these lines, what an enthusiasm these books have kindled in the churches. They have brought many intelligent women into missionary meetings who were never there before, and have shaken up slothful and rutty organizations. Whatever criticism may be passed on any or all of these Hand-books, they have been found usable and useful to such a degree, that if any society has not gained in numbers through their use, it has a right to seriously ask itself, Why not? There is no appearance of abatement of interest in Study of Missions, and we believe the second series will receive an even warmer welcome than the first, because interest in missions grows with study.

The new text-book for 1908-'09, *The Nearer and Farther East*, is put forth independent of any successor, and with the purpose of illustrating two false religious systems. Mohammedanism is presented in four chapters on "Moslem Lands" by Samuel M. Zwemer, F.R.G.S. Buddhism is illustrated in one chapter, each, on "Siam, Burma and Korea," by Arthur Judson Brown, D.D. These authors have written on subjects and within limits which the Committee assigned, and Dr. Zwemer had the best of it. To him was allowed an average of seventy-nine pages to a chapter, on a subject which is peculiarly his own field of study and experience. Only an obliging Secretary, like Dr. Brown, would have consented to cramp himself into an average of fifty-two pages each upon three distinct countries. For ourselves, we would have expected the Committee to place Burma first in this trio, because missions in Burma antedate those in Siam by fifteen years, and we would have chosen to see the whole subject of Burma Missions start off with "the splendid name of Adoniram Judson," subordinate missions coming last. Supposably, they preferred to put Siam first because, the Throne and Government being Buddhist, this country is the strongest representative of Buddhism. Neither is this the first instance, in the United Study books, where the sequence of time has been disregarded. For instance: *Christus Redemptor* introduces "Micronesia" on page 72, "Kamehameha III," "Luther Gulick" and "Hiram Bingham, Jr.," on pages 75, 78, while we must wait till the following chapter to find Hawaii where this chief ruled, where these missionaries, and the Micronesia Mission itself, were born. On the whole, we could wish that "Korea" had been omitted from this volume, for it is a very weak illustration of Buddhism, as Dr. Brown shows; it is a fit theme for a whole book; and the entire space given to it might be well used in amplifying the sections upon the Laos Mission and, still more, the work of our Baptist brethren in Burma.

SUMMER SCHOOL AT WINONA LAKE, IND.

The closing session was Monday morning, June 29. Both wings of Woman's Work, Home and Foreign, were combined in this School and thirteen denominations were represented. Of one hundred and ninety-nine who registered, Presbyterians led with ninety. From the land of the Dakotas came one of our active workers, while the many came from the surrounding States. Mrs. Helen Barrett Montgomery taught *The Nearer and Farther East* in her usual inimitable way. She was followed by Miss Lydia Finger of the Congregational Board with lectures from *The Call of the Waters*, Mrs. D. B. Wells continuing with lectures on prayer. Morning service closed with prayer and the introduction of missionaries present. Of our own denomination were Mrs. A. A. Fulton of China, Rev. Melvin Fraser, Africa; Miss Beaber, Persia, and Miss Jennie Colman, formerly of India.

Conferences on methods of work, led by Miss Josephine Petrie; rallies, denominational and union; socials in the lobby of the beautiful new Westminster Hotel; evening song service in which stories of the hymns were told by many; a steamboat trip kindly given by the Winona management, and delightfully refreshing—these filled the flying hours of the week. "We have added a new officer this year," said one leader, "she of the sweet voice." Miss Grace Coulter's singing added much to the pleasure of some services.

Mrs. Montgomery's address Sunday afternoon emphasized the word "Kingdom." Of two words often on our Saviour's lips, almost forgotten through centuries, "Father" was reclaimed in the nineteenth century by the preaching of Finney, Spurgeon, Drummond and Moody. To the twentieth century comes the privilege of reclaiming the word "Kingdom." Mrs. D. B. Wells in the closing service, in that tender, solemn hour which precedes a parting, led our thoughts to Heaven and that wonderful song of the redeemed, that song which found its inspiration on Calvary.

Anna B. Lawrence.

CONVERSATION AS A MEANS OF INTERESTING MEN IN MISSIONS.

BY REV. JOHN TIMOTHY STONE, D.D., BALTIMORE, MD.

First.—Direct and control conversation instead of submitting to motiveless talking. Any one can sit by and idly listen, or unintelligently acquiesce. Conversation directed into the channel of missionary activity will immediately become alive and alert.

Second.—Awaken interest instead of provoking opposition. The same substances and elements produce light or explosion. Not what we say, but *how* we say it, arouses interest or provokes opposition.

Third.—State new and actual facts, instead of repeating old sentiments. Some men attempt to arouse enthusiasm over an old flintlock gun, when a new repeating Marlin or Winchester is in stock, if called for.

Fourth.—Suggest strong books and effective articles.

Fifth.—Utilize brief, pointed leaflets in correspondence, with a line of personal request or testimony on the margin which will command attention.

Sixth.—Refer to missionaries as if they were *men*, and grand men, too, as they are.

If we believe in missions, let us show by word and conversation that our souls are aflame with zeal and interest, and let us be alert for opportunities to speak their worth and work.—From *The World-Call to Men of To-day*, p. 210.

MISSIONARY HANDBOOK Number 1 is published by the *Sunday-school Times*. It is called *A Manual of Missionary Methods for Sunday-school Workers* and George H. Trull, Sunday-school Secretary of the Presbyterian Board of Foreign Missions, is the author. There is a keen introduction by the editor of the *Times*, and the subject of this volume is thoroughly canvassed in fifteen chapters. Chapter XVI presents "Missionary Plans in Actual Operation" in Sunday-schools of various denominations, in cities, small towns and suburbs. Appendix A offers "Programmes and Orders of Service"; about twenty-five pages contain lists of graded books for S. S. Libraries and as many more pages are devoted to diagrams and charts. It is a tight little Hand-book of 243 pages, and one may delve a long time in its varied material. Ordered from S. S. Department, 156 Fifth Ave., New York, Room 812. Price 50 cts. (board covers).

Also, from the same source, two leaflets: *Missionary Giving in the Sunday school; Creating a Missionary Atmosphere in the Sunday-school.* Price, 2 cts. each.

ISSUED BY THE ASSEMBLY'S BOARD: *The Non-Christian Religions Inadequate.* Address by Robert E. Speer before Convention of Student Volunteer Movement, 1906 (5 cts. a copy); *The Best Plan for Special Object Giving*, by Robert E. Speer (free); *Bulletin* No. 17, just out (free).

MEETING OF INTERNATIONAL MISSIONARY UNION

The week of privilege closed June 9 with the farewell meeting of those who hope, within the year, to return to their distant, much-loved fields.

The writer would like to tell, in detail, of the warm welcome and royal hospitality extended by Mrs. Foster and her aids of Clifton Springs Sanitarium; of the tender memories of memorial day; of hours of prayer and praise, the pledging of God's promises and reciting the answers to prayer; but we must pass on to the strain of triumph over successes of the gospel in foreign lands.

Multitudes are asking for the Good News which formerly was rejected with scorn or anger. One missionary told the story of Korea as only they can who have heard her call for help. Several claimed that China is not behind Korea in her appeals for help. Revivals in India were spoken of with quiet force by one who has just come from the scenes he described. When he closed sweet voices sang, "*Jai, jai, jai, Masih ki jai*" (Victory, victory, victory to Jesus). From the Latin countries their great need called; doors are all open. There is no limit to what may be done with men and money. Africa was represented from Natal and Zululand on the south, the Sudan in the north. Impassioned appeals were made for Africa. The French Sudan has no missionaries, and is falling under the power of Mohammedanism.

All felt that Christians at home need but to know of the great opportunity to give cordial response. If the Church will rise to the work before her, success is assured. *S. E. Newton.*

MISSIONARY LEADERS' CONFERENCE, Pocono Pines, Pa., September 1-4. Send for folder of information to David McConaughy, Eastern District Secretary, 156 Fifth Avenue, New York.

WHAT SHALL I ANSWER JESUS?

By Mrs. H. A. Edson and Dedicated to Mrs. Sarah J. Rhea.

Reprinted by request from Woman's Work, May, 1887.

1. What shall I answer
2. I can-not say I
3. To an-y one but the

5th v.

Je - sus, When I stand be-fore his throne? How shall I frame a
heard not, When they cried for hun - ger sore; Nei-ther pre-tend that I
Shep - herd, I might plead that I was poor; How man-y times has he

f

sure ex-cuse For the task I have left un-done? He told me, He told me,
knew them not, Since they've cried at my ver - y door. I heard them, I knew them!
of - fered me The whole of his bound - less store? I need not, I need not Have

p

Ah! so car-nest-ly told me, To feed his lambs, feed his lambs.
Yes, but quick-ly passed by,.... And let them cry, let them cry.
gone with cmp - ty hands, To feed his lambs, feed his lambs.

4.

I cannot say that Pleasure
Made me her unwilling slave;
Nor that I chose to loose her chain
All the way to the brink of the grave.
I've sought her, I've sought her!
Yes, and willingly served her
All my life, all my life.

5.

I dare not say I loved Him
More than all the world beside;
Nor remind Him how oft He came to me
As a friend with a friend to abide.
He knows me, He knows me!
Knows I would, if I loved Him,
Feed His lambs, feed His lambs.

6.

Call me now to answer
If I have obeyed Thy will;
Grant that I yet may feed Thy lambs,
Thy last loving request fulfill.
Forgive me! Forgive me!
O Good Shepherd, and help me
To feed Thy lambs, feed Thy lambs.

TO MISSIONARIES ON FURLOUGH

From Business Office of WOMAN'S WORK, 156 Fifth Avenue, Room 822.

A postal card received recently at this office from the Rev. Harvey Brokaw is a model in its way. It says, in effect, "We are ordered home from Japan; we leave on such a date; please send our WOMAN'S WORK to ——— (address), in Pennsylvania."

This thoughtful little message shows several things: 1. That Mr. and Mrs. Brokaw have read the magazine with sufficient care to know that a business notice should be sent to the business office and not to the editor. 2. That they value the magazine enough to want it without interruption, and therefore send a definite address. 3. That they wish to save those in charge the expenditure of time necessary to find out, as best they can, that a missionary has returned and where she is located.

Frequently letters are received from returned missionaries complaining that the magazine has not come for several months, while it has gone regularly to the last address known here. Not long since, a minister wrote that the magazine had been coming regularly to his care for a missionary who had left that place a year previously. We are most anxious to reach all the missionaries, and will be greatly helped in doing so if they will keep us informed of changes of address, sending the old and new address on a postal card addressed simply to WOMAN'S WORK. They, and all our subscribers, should know, however, that a change reaching us after the 20th of the month cannot take effect for the next issue.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

May 14.—At Halifax, N. S., Miss Daisy E. Patterson from Miraj, W. India. Address, Linden, Nova Scotia.

June 12.—At New York, Rev. and Mrs. John Woodside from the Punjab Mission. Address, 3547 Michigan Ave., Hyde Park, Cincinnati, O.

June 13.—At New York, Rev. Melvin Fraser from Africa. Address, 160 Standish St., Elgin, Ill.

June 18.—At New York, Miss Annie Montgomery from Hamadan, Persia. Address, Princetown, Prince Edward Island, Can.

Miss Lillie B. Beaber from Tabriz, Persia. Address, Fort Wayne, Indiana.

June 20.—At New York, Rev. and Mrs. G. A. Landes and four children from Curityba, Brazil. Address, ———.

June 21.—At New York, Mrs. Pierce Chamberlain and three children from Brazil. Address, Bridgeton, N. J.

June 29.—At San Francisco, Rev. Harvey Brokaw and family from Japan. Address, 833 Market St., Williamsport, Pa.

July 5.—At New York, Rev. W. A. Waddell, D.D., and family. Address, care Dwight H. Day, 156 Fifth Ave., New York.

DEPARTURES:

June 23.—From San Francisco, Miss Larissa J. Cooper, returning to Siam Mission.

July 15.—From Vancouver, B. C., H. M. McCandliss, M.D., returning to Hainan, China, leaving Mrs. McCandliss in Wooster, Ohio.

RESIGNATIONS:

Rev. J. M. Irwin, W. India Mission. Appointed 1890.

Mrs. Irwin (*née* McIntosh), W. India Mission. Appointed 1895.

Rev. and Mrs. David Park, Laos Mission. Appointed 1899.

DEATH:

June 5.—On the boat between her home at Hwai-Yuen and Tsingkiang-pu, Mrs. Edwin C. Lobenstine. As Miss Rose Hoffman, she sailed for China, November, 1902.

NOTES FROM HEADQUARTERS

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges:
In China and India, 4 cts. each; dozen, 40 cts.
In Siam, Africa, S. America, 3c.; doz., 30 cts.
Medical Series ....each, 3 cts.; doz., 30 cts.
Home Life..... 2 cts.
Illustrated Programmes.....per doz. 5 cts.
Hero Series..... 2 cts.

The following helps are permanent and may be obtained from all Women's Boards—

The Year Book of Prayer, 1908..... 10 cts.
A Visit to the West Africa Mission.... 10 cts.

Mission Study Series No. 1:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress.

Each, postpaid, cloth, 50 cts.; paper, 30 cts.

Mission Study Series No. 2:—Same price as No. 1.
The Nearer and the Farther East.

For Children:—
A Cruise in the Island World..... 20 cts.
In Circles of Light..... 20 cts.
Springs in the Desert..... 20 cts.

From Philadelphia.

Regular meetings of the Society discontinued during July and August.

August. Topics for prayer: *More faith in God's power and willingness to fulfill all His promises. Japanese and Chinese in the United States.*

MRS. CHESTER, C. E. Secretary, has this spring magnified and doubled her office by visiting Ohio, Western Pennsylvania and the South as Field Secretary. She stopped at sixty different places, spoke eighty times and on Sundays found herself filling pulpits. She reports efficient synodical and presbyterial officers and loyal devotion to our Board.

MISS HALLOWAY, Field Secretary this year for study classes, is to conduct normal classes in Ohio this fall. Her plan is to hold them in Cleveland and Columbus, Sept. 17 to Oct. 20. All within reach of these cities should plan to send representatives. For details consult Y. P. secretaries of these presbyterial societies, or Miss Hodge, 501 Witherspoon Building.

THE Westminster Guild constitution and booklet are now ready and can be had for the asking. The Guild is a Home and Foreign missionary organization for young women over eighteen years of age, and they are asked to take shares at two dollars each in Ningpo Station, China.

OUR special edition of the Board's *Foreign Report* awaits your call. Copies have been sent to synodical and presbyterial officers, and it behooves each auxiliary and young people's president to claim her copy at once. Our own *Annual Report* is being mailed as usual, and the two are necessary to a thorough furnishing for the year's work. Our own missionaries do not receive the Board's *Report* directly, but all can have it from this office for the asking.

SEND a one-cent stamp and find a library at your disposal! The new catalogue of the missionary library at 501 Witherspoon Building introduces you to hosts of books, any one of which (with the exception of books of reference) will be mailed to you if you pay postage both ways. New books may be kept two weeks; older ones, three.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Northwest Board has pledges for the coming year for $131,865. This means that we should begin now, not only to increase our own gifts by one-fourth but that we should look over the list of our church and acquaintances and try to secure a gift from every woman who now gives nothing to Foreign Missions; $135,000 should be our mark.

"THE unexpected"—such, for instance, was the aching tooth which set Miss Schaeffer's feet on Hongkong, British soil, instead of in her beloved Hainan. How many summer plans has it changed for all of us!

A LITTLE Presbyterian who by an unusual succession of children's diseases had been so isolated that almost his only outings were automobile rides, came home from his first Sunday-school experience enthusiastic over the "Golden Texas" which he learned there. "Oh," he exclaimed, "it means everything to me. The Lord is my chauffeur, I shall not want." *Moral* for August: Let us not only read the best books, but be sure that we understand them.

AMONG the abundance of "sweet surprises" which recent Friday mornings have brought us was the presence and message of Mrs. J. N. B. Smith of Linn Grove Church, Iowa, long a missionary in Central China, now a missionary's mother. She was returning from Big Pine, N. C., where her daughter Ruth teaches the mountaineers.

A PHYSICIAN'S little son, who could not endure to refuse shelter to any homeless creature, being grieved that a particularly disreputable alley cat had been turned from their door, added to his usual evening prayer, "But, dear Lord, it seems that I must tell you that you do make too many cats." If not bound to advise the Lord, let us see to it that our sympathy is as quick as was that of this elder's bairn.

ONE of the members of the Board who lately visited Japan tells us of a Japanese girl, a Bryn Mawr graduate, who has gone back and is the leading worker in her home church. Where are our American college girls?

From San Francisco.

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30 o'clock. All are invited. Executive Committee, every third Monday at 10.30 A. M.

RECEPTIONS are planned for our missionaries: a farewell to Dr. and Mrs. Sharrocks, and greetings to Rev. and Mrs. G. W. Fulton (Amy Saxton) of Japan, who have recently arrived. Los Angeles claims Mrs. Fulton as one of their own, and we rejoice with them at her coming. Dr. Sharrocks has had little rest during his furlough, and Mrs. Sharrocks has responded to many calls for her interesting talks. Such seed sowing will surely bear much fruit.

MISS CAMERON is enjoying her first vacation since the earthquake. She dropped in at General Assembly and went on to attend the Missionary Conference in New York. She reports more bright young girls and children in the Home than ever before, and thus the work grows very hopeful.

THREE hundred visitors were received at the Home in one evening recently. They were attending a Medical and Nurses' Convention and came from all parts of the United States.

A NEW leaflet is just published, *Chinese Slave Girls, A Bit of History*, a reprint from the *Overland Monthly*. Price, 2 cts. Send for it to 920 Sacramento St.

OUR Secretary of Literature, Miss Garrette, reported during one month seventy-seven letters and postal orders received for books, leaflets, maps, etc. They came from New York,

Nebraska, Washington, D. C., Arizona, Texas, Pennsylvania, Oklahoma and California.

BULLETINS are received and sent to our Secretaries of Literature for distribution each month. The set of six Maps of Foreign Fields have a ready sale and are so helpful.

ONE of the rooms in the new Home at San Francisco is called "Literature Room," and members and visitors are invited to come often and examine the store of literature on hand. An honored name is placed over the door, that of Dr. W. C. Chichester, whose wife sent a memorial gift of one hundred dollars to be used for furnishing the room.

A SIAMESE student in the University at Berkeley is the son of a nobleman in Bangkok. We secured for him a copy of WOMAN'S WORK for May, and he was much interested in reading notes about Siam, especially the article entitled "American Honor at the Court of Siam," to which he called the attention of his fellow-students.

NEW SOCIETIES

INDIANA.
Indianapolis, Tabernacle Church, Bertha Johnson Band.

MINNESOTA.
Minneapolis, Stewart Memorial, Katharine McMurdy Cir.
" Westminster, Fujiyama Club.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for June, 1908.

By totals from Presbyterial Societies.

BELL,	$9.30	NEW CASTLE,	$192.30	WELLSBORO,	$42.82	WOOSTER,	$4.00
BLAIRSVILLE,	376.05	NEW HOPE,	20.00	WEST JERSEY,	3.00	ZANESVILLE,	1.50
CARLISLE,	614.18	NORTHUMBERLAND,	382.50	WHEELING,	92.75	Miscellaneous,	2,498.18
CHESTER,	655.85	ORION-MEMPHIS,	54.00				
CLEVELAND,	11.15	PHILADELPHIA,	250.00				
ERIE,	234.42	PHILADELPHIA NORTH,	719.12				
FLORIDA,	25.00	PITTSBURGH,	34.00				
FRENCH BROAD,	32.65	REDSTONE,	5.75				
HUNTINGDON,	661.84	SPRINGVILLE,	5.00				
HUNTSVILLE,	77.01	WASHINGTON,	374.05				

Total for June, 1908, $7,376.42
Total since April 1, 1908, 13,238.65

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Special Gifts to Missionaries, $150.00

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for June, 1908.

ADAMS,	$10.45	FLINT,	$97.75	MUNCIE,	$68.69	RUSHVILLE,	$256.00
BLOOMINGTON,	12.60	FT. DODGE,	93.55	NEBRASKA CITY,	204.29	SAGINAW,	193.62
BOX BUTTE,	5.00	FT. WAYNE,	338.14	OAKES,	10.00	ST. PAUL,	80.50
CEDAR RAPIDS,	38.25	GRAND RAPIDS,	20.51	OMAHA,	231.56	SOUTH DAKOTA,	90.00
CENTRAL DAKOTA,	14.00	INDIANA,	241.66	PEMBINA,	5.00	SPRINGFIELD,	309.00
CHICAGO,	2,382.66	IOWA CITY,	25.00	PEORIA,	317.00	SIOUX CITY,	310.77
COUNCIL BLUFFS,	100.00	LAKE SUPERIOR,	121.40	PETOSKEY,	57.75	WATERLOO,	118.22
CRAWFORDSVILLE,	222.76	LANSING,	144.55	PUEBLO,	237.10	WHITEWATER,	186.45
DENVER,	283.61	MANKATO,	115.30	ROCK RIVER,	154.45	WINNEBAGO,	143.23
DETROIT,	756.27	MILWAUKEE,	241.51				
DUBUQUE,	49.70	MINNEAPOLIS,	465.55				
DULUTH,	65.58	MINNEWAUKON,	5.52				
FARGO,	10.00	MOUSE RIVER,	4.50				

Total, $8,839.45
Total from April 1 to July 1, 1908, $17,254.34

MRS. THOS. E. D. BRADLEY, *Treas.*,
40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1908.

BINGHAMTON,	$160.75	LONG ISLAND,	$50.00	UTICA,	$317.00	TRANSYLVANIA,	$51.00
BOSTON,	128.00	MORRIS AND ORANGE,	323.50	EBENEZER,	12.60	Interest,	70.00
BROOKLYN,	475.62	NASSAU,	28.50	LOUISVILLE,	2.00	Miscellaneous,	26.00
CAYUGA,	169.25	NEWARK,	905.50	PRINCETON,	40.20		
CHEMUNG,	77.90	NEW YORK,	1,040.72				
COLUMBIA,	4.00	ST. LAWRENCE,	75.00				
GENESEE,	140.85	STEUBEN,	171.65				
GENEVA,	119.50	SYRACUSE,	73.79				
HUDSON,	110.25	TROY,	131.00				

Total, $4,704.58
Total since April 1, 11,398.64

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for June, 1908.

ABILENE,	$18.55	FORT WORTH,	$28.50	NEOSHO,	$226.59	ST. JOSEPH,	$94.80
AMARILLO,	31.05	HIGHLAND,	17.95	OKLAHOMA,	10.00	ST. LOUIS,	1,342.05
ARKANSAS,	41.35	HOUSTON,	15.16	PARIS,	40.40	WACO,	194.50
BROWNWOOD,	12.00	JEFFERSON,	9.02	SAN ANTONIO,	27.75	WHITE RIVER,	2.10
CARTHAGE,	62.63	KANSAS CITY,	317.30	SEDALIA,	121.12	Miscellaneous,	52.40
CIMARRON,	2.10	KIRKSVILLE,	25.75				
DALLAS,	57.90	LITTLE ROCK,	13.00				
DENTON,	50.40	MCGEE,	81.31				
EMPORIA,	218.92	MUSKOGEE,	19.00				

Total, $3,136.60
Total to date, $3,781.19

MRS. WM. BURG, *Treas.*,
Room 601, Equitable Bldg., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1908.

Pres. Socs.	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*
ARIZONA	$50.00	$3.50	..	$53.50
BENICIA	148.00	62.75	$2.00	212.75
LOS ANGELES	1,774.00	560.88	20.50	2,355.38
OAKLAND	572.60	171.70	6.00	750.30
RIVERSIDE	238.50	22.00	..	260.50
SACRAMENTO	50.95	24.95	..	75.90
SAN FRANCISCO	466.80	101.75	5.00	573.55
SAN JOAQUIN	197.49	18.39	6.20	222.08
SAN JOSÉ	97.75	24.25	..	122.00
SANTA BARBARA	109.80	27.50	..	137.30
UTAH	$45.00	..	$2.00	$47.00
	$3,750.89	$1,017.67	$41.70	$4,810.26

Miscellaneous.—Mrs. B. H. Hill, Chicago, Ill., $66; Mrs. I. W. Disbro, Cleveland, Ohio, $100; Rev. Dwight E. Potter, Oakland, Calif., $183.35; Woman's Home Mission Syn. Soc. of Calif., $60, $409.35

Total for three months, $5,219.61

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, California.

Receipts of Woman's North Pacific Board of Missions for Quarter Ending June 25, 1908.

BELLINGHAM,	$36.50	PUGET SOUND,	$180.72	WILLAMETTE,	$35.41
CENT. WASHINGTON,	64.25	SOUTHERN OREGON,	58.60		
GRANDE RONDE,	23.00	SPOKANE,	55.25		
OLYMPIA,	76.48	WALLA WALLA,	36.37		
PORTLAND,	431.30	WENATCHEE,	6.60		

Total for quarter, $1,004.48

MRS. JOHN W. GOSS, *Treas.*,
324 East 21st St., N., Portland, Oregon.

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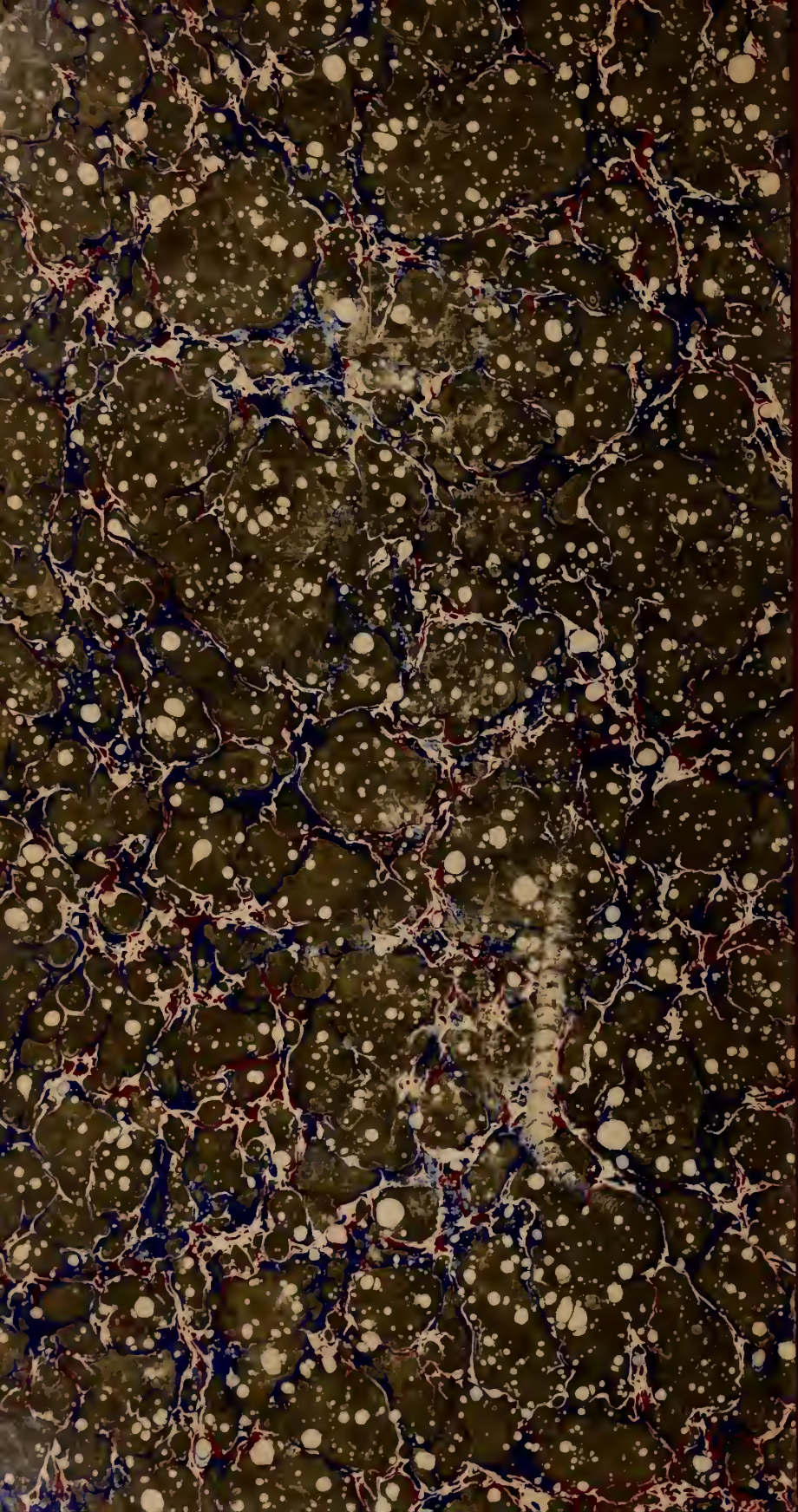
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